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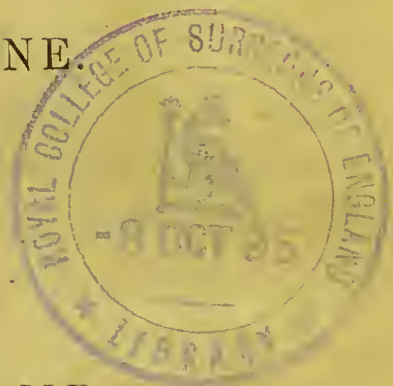
# CLAIRVOYANCE

IN MEDICINE.

BY

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"The eyes being closed, the soul sees well the affections of the body."—HIPPOCRATES,  
On Regimen, Book III.

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## INTRODUCTION.

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THERE are two or three observations which, in justice to ourselves and the subject upon which we write, it is important that the reader should bear in mind in perusing the following pages. The first is, that we do not intend to explain what clairvoyance is, or how the faculty is acquired, but simply to record certain facts which have come under our own observation, and for the truth of which we hold ourselves responsible. The question itself is one of vast extent, and has its relations to a number of other mental phenomena ; and the time has not, perhaps, yet come for the full solution of the problem. We shall, however, have performed our part by contributing what we know to the present store of human knowledge, without supposing for a moment that similar facts have not been observed by others, or that still more remarkable results may not be obtained when we are better acquainted with the occult laws of our nature than we are at present.

It is well known to those who are acquainted with the history of medicine, that the employment of clairvoyance and mesmerism, for the purpose of heal-

ing, is older even than the days of Hippocrates and Esculapius. The subject, therefore, and its application to the health and well-being of man is not new ; nay, it is as old as the history of the human race.

Every one knows that there are times when medical skill is at fault, and the most acute are unable to say, with anything like precision, what the cause of the complaint is from which the patient is suffering ; and even when this is not the case, how frequently are we obliged to palliate that which we cannot cure, until the patient, wearied of one system, flies to another, and after trying several in turn is cured by none. These appear to us to be the proper cases in which to seek the aid of clairvoyance ; for if it be of service, as we firmly believe it is, then it should aid us precisely at those times when our own skill and intelligence fail ; for if it cannot help us in difficult cases, it will be of little service in those which the ordinary experience of mankind has enabled us to treat with certainty.

25, BEDFORD ROW, W. C.,

*April 25, 1857.*

## THE USE OF CLAIRVOYANCE IN MEDICINE.

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DR. ALPHONSE TESTE, in his celebrated *Manuel Pratique de Magnetisme Animal*, quotes Celsus' declaration that the Egyptians were in possession of processes for curing diseases by the *breath*, and that they effected marvellous cures, simply by the laying on of *hands*, both of which processes are employed by magnetic practitioners at the present day all over the world.

Arnobius confirms Celsus' declaration, and tells us that Jesus Christ was charged, by those who did not believe in his divine mission, with performing his miracles, by virtue of a secret art which he had obtained from Egyptian temples. We only quote this to show that the Egyptians were in possession of processes secret from men at large for restoring health.

Diodorus Siculus (Book I.) also speaks of the goddess Isis inspiring her believers during dreams with the means of curing their diseases. This appears to us to imply that the somnambulists and clairvoyants of those remote days had the same *perception of remedies* which those of the present day are remarkable for.

Egyptian monuments and tablets, recently discovered, testify to the fact, that the magnetic processes of the present day were employed by the Egyptians; for we find upon them the figures of priests magnetising the sick.

Neither were the Egyptians the only people acquainted with these arts; a knowledge of the subject is met with among the ancient Hebrews. The prophets of Israel, known by the name of *Seers*, were as much consulted in the ordinary events of life, as in sacred things. We read, for example, in the 9th chap. of the First Book of Samuel, that Saul went to consult



Samuel as to what had become of certain she-asses which had strayed away. Ahab, King of Israel, wishing to know whether he ought to make war to take Ramoth in Gilead, called together his prophets to the number of four hundred. (1 Kings, xxii.)

“God,” says Job, “speaks in dreams and in the visions of the night, to warn man of the evil he doeth, and instruct him of what he ought to know.”

The son of the widow of Sarepta became sick, and his weakness was so great that scarcely a breath remained in him. She carried the child in her arms to the prophet, and laid him upon his bed. The prophet stretched himself thrice over the child, and called out in prayer to God, for the restoration of the child’s soul in his body, and the child recovered.

Elisha cured in nearly the same manner the son of the Shunammite.

A few words now with respect to the Greeks. This renowned people drew the greater part of their customs from India and Egypt. Medicine, among them, was a kind of priesthood, the initiated in which were prohibited, under the penalties of sacrilege, from revealing its mysteries to the profane. Thus we find the earliest Greek physicians employing in the cure of their patients certain *magical* processes, which can only be compared to the acts of modern magnetisers.

Pyrrhus, King of Epirus, healed the sick by *making long and slow touches* (passes) *over the parts in pain*. (Plutarch.)

Hippocrates says, that the eyes being closed the soul sees well the affections of the body. (Of Regimen, book 3.)

Strabo speaks of a certain cave consecrated to Pluto and Juno, in which the priests went to sleep for the sick who came to consult them.

Traces of similar practices are found amongst the Romans.

Cicero says that Esculapius gave oracles *in sleep*, for the cure of the sick.

Varro says, “It is beyond dispute that the Sibyl gave man useful counsels during her life, and left after her death predictions that are still consulted on all difficult occasions.”



We read in St. Justin, that "the Sibyls said with justice and truth many great things, and that when the intelligence and instinct animating them was withdrawn, they no longer remembered what they had said." (Justin. *Adm. ad. Græcos.*)

According to Celsus, Asclepiades put to sleep by *means of passes* those who were attacked with phrensy, which passes, if long continued, used to cause the patient to pass into lethargy or coma.

These facts, to which many more might be added, leave no doubt as to their identity with the magnetic and clairvoyant phenomena so familiar among us during the last half-century.

We have also some testimony upon the same subject among the Gauls and ancient Britons. According to the accounts of Tacitus, Lampridius, and Vopiscus, with respect to the Druids, these latter exhibited the greatest confidence in the truth of the predictions of their priestesses, reared under the direction of the Druids, who uttered oracles, prophesied of the future, and cured diseases.

Pomp. Mela says, "Endowed with singular talents (the Druidesses), they cured diseases reputed incurable, knew and declared the future to men."

Pliny speaks of the Druids as part priests and part physicians.—*Hoc genus vatium medicorumque*,—is the term he applies to them.

We have also some recognition of the subject as being known in what are called the *Middle Ages*.

"The churches," says M. Mialle, "succeeded to the temples of the ancients, in which were consigned the traditions and the processes of magnetism. We find in them the same customs of passing the nights there, the same dreams, the same visions, the same cures. The indisputable wonders operated before the tombs of saints, are distinguishable by characters which it is not in the power of man to imitate; but we ought to cut off from the list of ancient legends, a host of most surprising cures, in which religion and faith only acted as favouring dispositions for the natural action of magnetism." (Poissac's

*Report on Animal Magnetism* to the Académie de Médecine, 1833.)

There were not wanting, a century before the time of Mesmer, enlightened men to strip these so-called miracles of their undue prestige, and to assign to these very remarkable facts their true and rational interpretation. "Magnetism," says the illustrious Van Helmont, "is everywhere, and acts everywhere, and there is nothing new about it but the name; it is a paradox only to those who deride everything, and to those who attribute everything they cannot explain to the power of Satan."

In the present day mesmerism, or magnetization, is more and more studied and utilised for the great good of suffering humanity, and clairvoyant indications of remedies sought for all over the world.

The revival of clairvoyance and its application to medicine in modern times, however—that is, since the days of Mesmer—has not been the exclusive work of any one man. Teste and others in France, Davis in America, and Drs. Elliotson and Ashburner in England, have all contributed their labours to this end, and its application would, no doubt, be much more common but from the difficulty which always exists of finding persons in whom the faculty is highly developed, and who can at the same time be prevented from those exercises of it which are always sure to obscure or pervert it. The finest clairvoyants that we have ever had have been entirely spoiled by this abuse of the faculty, not consciously, but from the want of a knowledge of the proper conditions under which their gift may be exercised. For instance, a friend of mine who has a clairvoyante in his house, told me the other day, that a sporting gentleman came to know what horse would win a certain race, and was told of one which he thought very unlikely, but upon which he made a bet, and won fifty pounds; thinking that the key of fortune was now in his possession, he commenced betting upon the faith of her predictions, and lost immense sums of money. If it be asked why it was that she could not see correctly in

every instance, I can only reply, that it was an abuse of the faculty, which will always sooner or later utterly destroy it. To me, viewed as an auxiliary to the healing art, there is something sacred in clairvoyance, and I should as soon think of drinking tea out of a chronometer, as using a faculty so delicate for the purpose of satisfying the inquiries of a sportsman.

After long and patient inquiries, I was at last fortunate enough to meet with a clairvoyante, who possessed the faculty of intro-vision in an eminent degree. She has also that patience, gentleness, and sympathy which are as necessary for the physician as the nurse, and can in consequence *feel* the disease which she describes. Indeed, I know of no greater pleasure than to sit in the room with her whilst she carefully examines a sufferer miles away, and puts herself in such direct and sympathetic contact with the patient as to be sensibly conscious of all his pains: the sigh, the difficult respiration, or the cough are given with an accuracy which no actor could excel, notwithstanding the fact that when awake she knows nothing either of the person or his complaints, and that no one present has ever seen him. But this will be better understood by a record of things which were said and done at our interviews.

The friends of the clairvoyante had kept a record of what they supposed were her most successful cases, and this manuscript was, upon our first interview, put into my hands, and I was requested to verify the statements contained in it. This, however, would have been no easy matter, neither would the result have been satisfactory, even if the affair had been properly sifted; for there would still have been room for doubt as to the knowledge which the clairvoyante might have previously had of the case. A sample or two will illustrate our meaning.

Mrs. Ann Butler, who professed to be a perfect stranger to the clairvoyante, affirmed that she had told her the full particulars of a complaint from which she was at that time suffering, how it had originated, the medicines which had been prescribed, with the effects produced. Mrs. B. is very earnest in her



protestations that the clairvoyante never saw her before, nor had any means whatever of knowing the nature of her malady.

Another ease follows this, in which the elairvoyante told the visitor every particular in reference to a long-standing complaint, chronic rheumatism, and prescribed a remedy which cured her in a very short time.

The preceding ease is followed by two, in which medical men desired to be informed of the state of their absent patients. The parties examined and prescribed for were residing in the north of England, and the clairvoyante in London: the condition of each, however, was so circumstantially described, that one of the medical men himself became the patient of the elairvoyante, and was, under her direction, cured of a complaint which had troubled him for years.

Now although there were upwards of a hundred cases of this kind, all more or less interesting, and all seemingly attested by respectable people, I thought it useless to spend time in hunting up their evidence, when the elairvoyante was before me and ready to submit to any test that I might choose to subject her to. The plan which I adopted, therefore, was to take no heed of what others might have witnessed, but to institute an entirely new series of experiments. This was accordingly done, and here is the result.

At my second interview, therefore, I took with me a letter from a patient, who had been a grievous sufferer for many years; one, too, that I felt certain that the clairvoyante had never seen, and could not possibly have had any knowledge of. After she had been a few seconds in the magnetic sleep she held out her hand to be placed *en rapport* with me, and having taken the letter, I was informed that she was then ready to answer any questions that I might desire to put to her in reference to the state of my patient.

I said, "Do you see the person that I want you to describe?"

"Yes, it is a lady, not well, and very nervous."

"Yes, you are correct; but can you tell me the cause of her nervousness?"

"The immediate cause is, no doubt, in the state of the liver and womb, but the whole seems to have originated from the spine."

"Can you tell me what is the matter with the spine?"

"It appears to me to have originated from a blow, perhaps a fall; her back also has been injured by setons, blisters, moxas, and even burnings with hot irons."

"You are correct, I believe, in all that; but is the spinal column really injured?"

"No. It is pale and delicate, but not diseased."

"Well, leave the spine, and look at the liver; what state is that in?"

"It is enlarged, gorged, and very foul. There are also some ulcers in it. There is also a large bloodvessel which carries the blood from the intestines into the liver; I do not know its name."

"Do you mean the *vena portæ*?"

"Yes, that is as large again as it should be."

The clairvoyante then described all the more prominent symptoms of my patient, and answered a great number of questions respecting the uterus, which was, as I knew, ulcerated, and gave indeed a diagnosis that would have done credit to an experienced physician. I then inquired:—

"What medicine is she taking?"

After a pause and spitting, "I do not know what you call it, but it is very bitter."

"Is it gentian?"

"No."

"Quassia?"

"No."

"Camomile?"

"No."

"Nux vomica?"

"Yes."

"Is that the best medicine that she can take?"

"Yes, for the present; but she must have a change shortly."

“What must she take then?”

“I do not know the name of the medicine, but you often use it for the liver.”

“Is it the mandrake?” (*the podophyllum peltatum, the portion used is the alkaloid, generally called podophyline.*)

“Yes, she must have some of that in a few days, and also some sulphur.”

“Do you mean pure sulphur, or the *hepar sulphuris*?”

“The liver of sulphur.”

“Why must she take the sulphur?”

“Because there is a lot of mercury in her that must be neutralized.”

This terminated our first examination. I was puzzled, perplexed, I may almost say confounded, by what was told me at this interview, but not convinced. All manner of thoughts were suggested as to how the clairvoyante might have obtained the knowledge which she evidently possessed, and the conclusion was, that she had read my own brain; for being *en rapport* with me, I thought it possible that she might have known what was known to me by some means the nature of which I was unacquainted with. The only thing which, to my mind, militated against this view was, that she had told me some things about my patient that, until then, I was not acquainted with, but these were not of sufficient importance to reverse my previous judgment. In order, however, to be perfectly sure upon a matter of so much importance, the next case submitted to her was one upon which I had no knowledge whatever myself.

A friend tore a piece from a letter which had been written by a person totally unknown to me, and with whose existence I was previously unacquainted. This was put into the clairvoyante's hand whilst she was asleep. I explained to her that the party who wrote it was a perfect stranger to me, that I knew that it was a lady's writing, but whether she was young or old, married or single, well or ill, I knew not, but that I would write whatever she instructed me to do, and would transmit it to the friend from whom the fragment of the letter was re-

ceived, and rely upon his judgment for the truth of the statement; this the clairvoyante readily assented to, and here are the notes written on the occasion.

The clairvoyante having taken the piece of letter into her hand, passed her fingers over it several times, and having done so, returned it to me again. She then put her hands to her forehead, and seemed to press her eyes heavily. After remaining silent for three minutes, she said, "This is a very complicated case, Doctor; one that may be relieved, but never cured." I replied, "I know nothing whatever about the matter; whom do you see?"

"I see a lady lying upon a couch."

"Is she young or old?"

"She is not quite forty, but suffering has given her a more aged appearance."

"Can you describe her at all?"

"Yes, partially; she has a bold open face; her eyes are a dark blue; her hair is becoming thin and streaked with grey. She once had a fine figure, but that is spoiled now."

"What is she suffering from at this time?"

"She is at this moment suffering from a fearful headache in this part," placing her hand upon the temporal region.

"Look into the brain, is there any disease there?"

"No, there is no positive disease there; but it appears to be painfully congested."

"What state is the mouth in; is the tongue coated?"

"The mouth is in a bad state, so much so, that the breath is offensive, and she is in the habit of cleaning her teeth with orris powder to neutralize it."

"What is the cause of her present debilitated state?"

"The immediate cause of her present suffering—that is, the headache—is in the liver, but the womb is displaced."

The remainder of this case is not of a character which is suitable for publication, but the result was, that the clairvoyante told me a number of things relating to the past history of the patient, which could be known only to herself and a few inti-



mate friends. My friend, who gave me the piece of letter, told me that everything which the clairvoyante had said was true, but to this day I know nothing about the case personally. There was, however, no doubt left upon my mind that the introvision was in all essential points correct.

Another case of this kind came in my way about the same time as the above. A young lady, whom I had never seen, came to London for the purpose of having an operation performed upon the eye; for some reason or other the surgeon thought it had better not be proceeded with at that time, and hence she returned to the country again, and reported to her friends in London that the eye was becoming irritated and considerably worse. Just at the time when this information arrived, a friend of the lady happened to meet the clairvoyante when I was present; she was therefore put to sleep, and requested to look at her. After having found her, she was asked, "Is there anything the matter with her?" After a pause, she replied, "No, nothing, only her eye is bad."

"Which eye?"

"Well, I feel it in my right, so it is probably in her left."

"What is the matter with it?"

"It is very much inflamed; she is applying zinc to it, and it has produced an excoriation of the skin."

"What is the matter with the eye itself?"

"It has been injured by something sharp."

"What was it, can you tell?"

"It was a needle or pin that stuck in it; a needle, I think."

"Well, what can be done for it?"

"She must have some aconite, that will take away the inflammation."

In this case again the clairvoyante was right in every particular; the injury was first of all sustained whilst the lady was shaking her work, a needle flew from it and stuck in the eye; the medicine which she was using had produced an excoriation of the skin, and the aconite, which was immediately sent, removed all the inflammation from the eye and surrounding tissues.

It was not possible that she could have read my brain, for I have never seen the lady to this day.

A young man with whom I had been for some time acquainted, was taken ill, and consulted several medical men, who all differed as to the cause and nature of the complaint. I had not been consulted myself, but being anxious on my friend's account, I went to consult the clairvoyante. After being put *en rapport* with the patient, I inquired what was the matter with him, and was told that the left lung was shrinking and looking very unhealthy. I said, "What is the cause of it?" and was informed that he was suffering at that time a great depression of spirits from having been crossed in love, but that the thoracic organs had been delicate for years, and were now absolutely diseased. I asked if nothing could be done for him, and was told no, he must die; the pain might be mitigated, but the disease was incurable. I asked, "Will he live long?" The reply was, "I only see so much," placing her hands about a foot apart; "it will not be quite six weeks." Five weeks and two days after my young friend died.

A few months since I was called in by a medical friend to consult on a case which had baffled the skill of all the surgeons who had treated it. A man who had been discharged from the army was suffering from a paralysis of one side, and after being treated by the army surgeons, and some of the most eminent men connected with our public charities, was put under the care of private practitioners, and their skill being of no avail, he was sent to the hospital at Bath to try the effect of the waters there; he returned, however, without receiving the least benefit from the treatment, and appeared to be gradually sinking. I felt convinced that the system had been poisoned, but as every inquiry upon this subject was met by a denial, and the positive assertion that he had taken nothing but what had been prescribed by the medical men, it seemed improbable that a quantity sufficient to produce such fearful results could have been administered in the ordinary course of practice; this,

therefore, seemed to me to be a proper ease for the clairvoyante, and she was accordingly consulted upon it.

I gave her an envelope containing a note, upon which the patient had scrawled a few words, and also a small lock of his hair, which unknown to him I had contrived to procure. After a few minutes, she said, "This person has been poisoned with mercury, and is full of it now. Quick, give me some sulphur, it affects me." After rubbing the sulphur in her hands for a minute or two, she applied her tongue to it, and then proceeded with the ease. "Yes," she said, "I am sure he has been poisoned."

"Was it done by the medical attendant by mistake in administering too large a dose?"

"No."

"Did he intend to commit suicide?"

"No."

"How came he to do it, then?"

"He caught a nasty complaint, procured the medicine himself, and not understanding the nature of it, took so much at one time, that it produced this malady."

She then entered very minutely into the case, pointed out what organs were affected, and told me a number of things which the patient had hitherto concealed. The next day I saw him alone, read the notes taken at the *séance* to him, and received from his own lips the acknowledgment of the truth of all that the clairvoyante had told me.

A number of experiments of this kind, some of them mere repetitions of the foregoing, others of a totally different character, gave me confidence in her ability to diagnose a disease from internal vision in a manner that it was not possible to do from any external examination. To repeat those experiments here would only burden our limited space without any good results; we pass on, therefore, to notice some other efforts which were made to comprehend this wonderful faculty. In several cases in which the clairvoyante related things which betrayed an astonishing knowledge of distant and remote events, we

have not yet been able to verify her statements, and hence cannot put in the cases as evidence at all. In others we have ascertained that a portion of what was said is correct, and the remainder may be so, but at present we are not in a position either to affirm or contradict her assertions. Take a case in illustration :—

A short time since I took a friend with me to see the clairvoyante, who was anxious to know what had become of a relative who had emigrated some time since. Being put to sleep, a letter was put into her hand, and she was requested to find the party who wrote it. In a few minutes she said she had found him, and that he was in a lunatic asylum, having become deranged in consequence of a fever, that he was recovering, and would shortly return to his home. Now a letter had just before been received from Australia, stating that his friends had been obliged to put him under restraint, but whether the derangement of the intellect resulted from fever, or what the present state of the patient was, were things unknown to any one in this country. Many other cases were of this kind, and are omitted simply because we have no right to affirm their entire and absolute truth.

When the patient is at a distance, it is sometimes exceedingly difficult to bring the clairvoyante *en rapport* with him, at other times the thing is easily accomplished. Two cases will illustrate our meaning.

A few weeks since I had an urgent reason for knowing the state of health that a lady was in, whom I had not seen for many years, and from whom nothing could be obtained which could bring the clairvoyante into relation with her. The only thing which suggested itself was to take a relative of the patient and try if the one could be seen through the other; and here is what transpired on the occasion.

The clairvoyante having been put to sleep, was found to be in a very brilliant state. She was requested to take Mrs. M.'s hand, and having done so I inquired, "Do you see Mrs. M.'s aunt?"



"Which aunt? She has two."

"I mean her aunt Thompson."

After a long pause—"Yes, I see her; she is an old lady, and is very ill."

"Can you see where she is?"

"No, I cannot see the name of the town."

"She was in Lincoln, is she there now?"

"No, she is travelling, or has been very lately."

"Can you tell where she is now?"

"No, I do not see any name to the place, but she has lived there before, and I can see the sea from the top of the house."

"Well, can you tell me what is the matter with her?"

"Her blood is in a very cancerous state."

"Has she a cancer?"

"Yes, a very bad one in the womb, it has almost killed her."

"Has she ever had a cancer before?"

"Yes, she has had one in one of her breasts many years ago."

"Which breast?"

"I feel it in the right, it will therefore very likely be her left."

"Can we do anything for her?"

"No, nothing whatever." After a pause—"A little charecoal properly applied would relieve her, but there is no cure."

"You say the blood is in a cancerous state, what do you mean by that?"

"I can hardly tell, but I see something in the blood which should not be there, and I see that it is that which causes the cancer."

"I was told the other day that the plant called the archangel is a good thing for the cancer, can you tell me if it is so?"

"It may do good to some people, but I see the plant, and it is an excellent thing for the liver."

Returning to the patient again. "Can I do anything for her?"

“No, I do not see that you can.”

“If she has left her old residence, how can I find her?”

“Mrs. M.’s father knows where she is, write and inquire of him.”

It is hardly necessary to say that these, and many other particulars that were related at this interview were correct; the patient did not live more than a few weeks after this examination.

A day or two after this examination, I took another case, in which it was difficult to get the clairvoyante *en rapport* with the patient at all. In the first case a letter was tried, then a glove, and finally, at the third interview, a lock of the hair, which was successful. This was a case of congestion and malformation of the cerebellum; the patient had been an enigma to the faculty, and the case had long since been given up as hopeless, but from the information given by the clairvoyante of the real cause of the complaint, and the method of affording relief, we have little doubt but that the patient will be finally restored to health.

The above have been selected from more than fifty cases, all more or less interesting, and are given here, not because they are the most remarkable, but because they are better suited for publication than the others. Many of the others could not have been published entire, and most of them are buried in oblivion, out of regard for the feelings of either the patients or their friends. The publication of cases, however, can never afford infallible evidence to the public; absolute experience, such as may be obtained by actual test, is the only satisfactory appeal to the scientific mind. This may easily be obtained, and without this no one who takes an interest in the subject should be satisfied.

The advantage to the physician and patient in consulting a clairvoyante, in the case either of acute or chronic complaints, is to know precisely what it is that is amiss. Every practitioner knows how difficult it often is to lay his finger on the seat of the complaint. Frequently the symptoms manifest

themselves anywhere but in the region really diseased. A congestion of the liver produces pain in the head ; disease of the heart is often manifested by tingling in the fingers ; vermes in the pelvis of the kidney is often mistaken for diseased spine, and so on with numerous other maladies. Now what the physician with his tables of symptoms finds difficult and uncertain of attainment, the clairvoyante can do in a moment, and hence whatever the treatment may be that it is desirable to pursue, the cause and nature of the disease may be established without doubt.

Again, there are a number of things that are not convenient, nor indeed possible, to have recourse to ; such, for instance, as the use of the speculum. A short time since I had a patient who was suffering from diseased uterus, and an examination was proposed ; this was resolutely refused, the lady declaring that she would rather die than submit to it. Her case was therefore carried to the clairvoyante, and by a course of judicious treatment, shortly cured. Now, in this case, an examination would have been useless, for the disease was within the womb, and could not consequently have been seen with the speculum, no matter how carefully the examination might have been made.

Another advantage will be found in the adaptation of remedies to the constitution of the patient. Every one knows that a medicine which will act as a specific on people of one temperament will produce little or no effect at all upon another. In physie, as in food, what is one man's meat is another man's poison, and it is no disrespect to the profession to say that a great many medical men are not acquainted with this adaptation of remedies to the peculiar constitution of their patients. Hence their want of success ; not that they do not understand their *Materia Medica*, nor their nosology, but simply for the want of that knowledge which enables them to give the right medicine to the right patient. This the clairvoyante does intuitively : she sees the relations of the one to the other, and hence is always enabled to adapt the medicine, not only to the



nature of the complaint, but to the constitution of the patient also. This is important in physical derangements. In mental and moral maladies it is invaluable.

It only remains now to notice briefly that there are conditions under which this faculty may be exercised, and that there are limits within which it may be relied upon for medical purposes; any other purpose we repudiate. If we appear thus to limit the circle of our confidence, it is only that we may be the more absolutely certain upon what we profess.

There are parties whom the clairvoyante cannot come into actual *rappport* with, on account of their peculiar temperament. She often describes the magnetic atmosphere in which people appear to her according to some colour, as red, blue, green, &c., and there are some so absolutely offensive as to repel her entirely. A short time since I went to consult her on two cases, carrying a letter from one person and a lock of hair from the other. The person whose letter she received was so absolutely repulsive to her that she could not see him at all, and was irritated by the very touch of the writing; but after a complete failure with that case, she took the lock of hair, and gave one of the most beautiful delineations of the disease that I ever listened to. In all cases of the kind, when the repugnance is great, it is best not to press the case upon the clairvoyante.

Bearing these things in mind, and making due allowance for them, it is then necessary to bring the clairvoyante into *rappport* with the party to be examined. This may be done in several ways, generally a letter will be sufficient, or a glove, or indeed, anything which the party has been accustomed to handle or breathe upon. Actual contact, so that the clairvoyante may touch the hand, is, however, always to be preferred, and next to this a lock of the hair cut from over the cerebellum. We have tried all manner of things, but next to the actual presence of the person to be examined this lock of hair is to be preferred to any other substance.

Another condition absolutely necessary to success is, that only one thing should be presented to the mind of the clair-

voyante at one time. A lady, perhaps, will come with a tumour in the breast, very anxious to know if it be cancerous; upon this point she may be easily satisfied; but whilst with the clairvoyante she will perhaps desire to know something about the legacy that her aunt left her; and it may be also what has become of a friend, or a lover who has emigrated. Now, to mix questions of these kinds together, is only to insure a certain failure. For my own part, I recommend not permitting other things to be mixed up with the treatment of the sick.

It will naturally be asked what influence this singular mental exercise has upon the clairvoyante herself, and whether her health in any way suffers from being so frequently magnetised. So far as present experience goes, extending over some years, we believe that a moderate amount is beneficial, but that excess disturbs the faculty, and weakens and debilitates the body; the consequence is, that she never sees more than three or four cases in the same day, is never put to look at persons of inimical temperament or gross moral depravity a second time, and when these conditions are attended to, there is no injury whatever sustained. It is only further necessary to WILL that she forget everything which she has seen whilst asleep, and she will then wake up quite fresh and cheerful.

I am unable to offer any explanation whatever as to the manner in which the clairvoyante is affected by the medicines which those which she examines may have taken, or the diseases by which they are afflicted; but the effect is always visible. Mercury seems to affect her more than any other substance, but other medicines and metals are not without their special influences. She was examining a patient the other day, who had sewed a quantity of money into her stays, and complained that the gold injured her. "It burns me," she said. Now we ascertained subsequently that it was an absolute fact that the patient had secreted a quantity of gold in her corset, but how this could affect the clairvoyante, who was more than two hundred miles from it, is a thing utterly unknown to me.

Another question which will naturally suggest itself is, what

it is in the constitution which renders the clairvoyante susceptible of this strange mental condition; and here again I am utterly at a loss for the real cause. The subject in this case is a respectable married lady, about thirty years of age, and the mother of three pretty children. She is tall, thin, and of what phrenologists would call a fine nervous temperament; her manner and deportment are soft, kind, and amiable, her eye is clear and affectionate. She was a grievous sufferer for many years, and underwent two amputations of the leg, besides the excision of a tumour from the neck; it was whilst suffering from this latter malady that the clairvoyant faculty was first discovered; for being put into the mesmeric sleep, she prescribed for herself, and was cured by her own treatment. All the other clairvoyants that I have known, have in like manner been great sufferers; but whether this ordeal be necessary for the development of the clear-seeing faculty I do not know, probably not.

Although the primary object in writing this tract has been to call the attention of medical men, and such of their patients as are suffering from unknown complaints, to another and more certain method of ascertaining their real cause, as well as the most appropriate treatment to be pursued; still it would hardly be fair to Mrs. Thomas, who has for months past allowed me to test her powers in every conceivable way, if I did not state that she receives a few medical cases, and prefers those in which other means have failed, and although not at liberty to advertise her address, I shall have great pleasure in putting any one into communication with her, who may desire either to test her powers of interior vision, or benefit by her advice.

25, BEDFORD ROW, W. C.,  
*April 25th, 1857.*

